(23) Which is not possible when journeying, hence the Tefillah is said at home before setting out.
(24) When they preached in public, before daybreak.
(25) Apparently the public who had gathered in the schoolhouse from early dawn said the Shema' before he came, and after the lecture they would not wait to say the Tefillah together, each saying it by himself
(26) In the course of his lecture, when the turgeman (v. Glos.) was explaining his remarks to the public. He did not stand, as the congregation would have felt it their duty to rise with him.
(27) To collect ten persons.
(28) Saying Tefillah before dawn before the Shema'.
(29) I.e., in a place where at least ten Jews are living. On the term חבר עיר , a town organization, v. Meg. Sonc. ed., p. 164, n. 1.
(30) The name of R. Eleazar b. Azariah.
(31) If he says prayers alone.

Talmud - Mas. Berachoth 30b

in Nehardea except on that day when the king's forces came to the town and they disturbed the Rabbis and they did not say the Tefillah, and I prayed by myself, being an individual where there was no congregation. R. Hanina the Bible teacher[1] sat before R. Jannai and said: The halachah is as stated by R. Judah in the name of R. Eleazar b. Azariah. He said to him: Go and give your bible-reading outside; the halachah is not as stated by R. Judah citing R. Eleazar b. Azariah. R. Johanan said: I have seen R. Jannai pray [privately]. and then pray again.[2] R. Jeremiah said to R. Zera: Perhaps the first time he was not attending to what he said, and the second time he did attend? — He said to him: See what a great man it is who testifies concerning him.[3]

Although there were thirteen synagogues in Tiberias, R. Ammi and R. Assi prayed only between the pillars, the place where they studied.[4]

It has been stated: R. Isaac b. Abdimi said in the name of our Master:[5] The halachah is as stated by R. Judah in the name of R. Eleazar b. Azariah. R. Hiyya b. Abba prayed once and then prayed again. Said R. Zera to him: Why does the Master act thus? Shall I say it is because the Master was not attending? Has not R. Eleazar said: A man should always take stock of himself: if he can concentrate his attention he should say the Tefillah, but if not he should not say it? Or is it that the Master did not remember that it is New Moon?[6] But has it not been taught: If a man forgot and did not mention the New Moon in the evening Tefillah, he is not made to repeat, because he can say it in the morning prayer; if he forgot in the morning prayer, he is not made to repeat, because he can say it in the musaf if he forgot in musaf, he is not made to repeat, because he can say it in minhah? — He said to him: Has not a gloss been added to this: R. Johanan says: This applies only to prayer said in a congregation?[7]

What interval should be left between one Tefillah and another?[8] — R. Huna and R. Hisda gave different answers: one said, long enough for him to fall into a suppliant frame of mind; the other said, long enough to fall into an interceding frame of mind.[9] The one who says a suppliant frame of mind quotes the text, And I supplicated [wa-ethhanan] the Lord;[10] the one who says an interceding frame of mind quotes the text, And Moses interceded [wa-yehal].[11]

R. 'Anan said in the name of Rab: If one forgot and made no mention of New Moon in the evening prayer, he is not made to repeat, because the Beth din sanctify the New Moon only by day. Amemar said: This rule of Rab seems right in a full month,[12] but in a defective month he is made to repeat. Said R. Ashi to Amemar: Let us see: Rab gave a reason, so what does it matter whether it is full or defective? In fact there is no difference.

CHAPTER V